

# Adam Kadmon

Cosmic pattern - image of G-d.

- Keter = crown.
- Hokhmah = wisdom.
- Binah
- Sa'at
- Chesed
- Gevurah
- Tiferet
- Netzach
- Hod
- Yesod
- Machol

Adam Kadmon = 12

Adam Kadmon is the definitive image of the Cosmos, Pattern-Proto-pattern Ex 25:9, 40

Three drops - points that come from Adam Kadmon

1. Wisdom - Hokhmah these three stages show the process of creation
2. Wisdom of Speech
3. Wisdom of Action

the spiritual world.

This physical world has similarities but has differences as well. Physical "things" are representations of spiritual realities from the positive view.

□ A physical vessel is a symbolic image of a spiritual container. for the light of the tree, or to be filled with a specific light.

thus fire is a very specific container for various elements

\* Thus, the sefirot are containers of a spiritual essence.

If we were to envision Hokhmah we would see "Black"! why? Because, wisdom bears a close proximity - to G-d

vessel of 1 Hokhmah - wisdom etc. therefore hokhman is first a desire for wisdom and then a spiritual container for that essence.

Behirut ha-Bore -  
The luminosity of the  
creator.

The world  
of Atzilut  
surrounds  
the sum-  
whole of all  
worlds

Thus, the physical world is an extension  
of the upper spiritual worlds. It is created  
in a way so that it can interact w  
those upper dimensions.

And this physical environment is built  
so that His creatures can be recipients  
of His blessings. These are the ones  
that spoke w before the foundation  
of the Earth. Eph 1

Before creation G-d, the eternal G-d  
created a single point. This "point"  
emanated from a single thought -  
i.e. Mashich - Adam Kadmon. This  
single point was endless pure light.

Tzimtzum

Thus, G-d first the space for all creation was "placed"  
built a container within the core of G-d's being, Tzimtzum  
within himself. This "Place" מִקְוָה - HaMakom "the  
G-d is everywhere - place" - G-d's omni-presence. Thus  
where because G-d is in every/all space because  
all exists within everything is placed in the core of  
Him.

His being. The single point of light  
was placed in the center - core of  
that retracted space. The light placed  
in the center of that cavity was  
so pure and bright that it fragmented

Behirut ha-Bore -

This light is only visible to the  
spiritual eyes. This light is the Or Ha Ganuz, the  
Primordial light, visible in the  
spiritual worlds. It is manifest in  
the festival candles, Shabbat etc.

But  
we have  
physical  
models in the  
candles for  
Shabbat and  
festivals

str. 8414  
tohu: nothing  
but empty  
space.

These words and ideas can be seen and explained in Gen 1:1-2. Specifically  
tohu to bohu.  
The Tzimtzum - created a form of chaos -  
by creating a space for physical creation  
Bohu = an empty space.

gathered - mean  
concentration of  
light into vessel  
leaving a void.

The primordial light was gathered to form  
the spheres. This is a further retraction  
of the light. Thus, the gathering of the  
light created an "emptiness" - "Bohu."  
The "emptiness" - tohu was a sense  
of chaos. The emptiness was an absence  
of the Primordial light. This absence  
permitted "darkness" and in a sense  
of evil, or Absence of the Divine Presence.

an area of  
"darkness"  
per se

or vessels  
gathered into  
vessels.

This "darkness" was contained in a  
"vessel." This brought about the  
first "negativity" - or negative power -  
the possibility for negativity. The  
first "Klipah" - vessel full of  
negative force, force empty of Divine Pres

In the model tree of lights we see  
the 10 Sefirot. There are 10 vessels  
with the desire for that particular  
force-power-light. Thus, Hokhmah  
is a vessel, container of wisdom  
for the supernal light of wisdom.

Philosophy -  
initially  
brotherly  
advice.

The darkness left in the wake of creating wisdom create a negative vessel which is void of wisdom, or a pseudo wisdom.

This pattern is followed in the creation of all the spheres.

Eating and  
food.

The process of producing the negative <sup>vessel</sup> klip<sup>ot</sup> is found in the bodily process of breaking down food. As the body breaks down and uses "food" in the bodily process it produces a product of waste, this waste is excrement - in a specific form, more or less.

This absence of G-dliness or G-dly purpose in a human being makes them a negative vessel, spark per-se. Their redemption makes, transforms them into a vessel of light.

In some sense this is equally true in the creation of the yetzer ha Ra. The void left in creation of the yetzer ha Tob vacates space for the yetzer Ha Ra. This is mirrored in all humans G-dly or otherwise.

The River Dinur - a celestial river of fire.

Dinur - River of purification in the Heavens

Dan 4:10 - 719-1?

711-1? The river is for purification of the soul and cleansing for the Tsaddiqim. to rid the ketpat.

judgment and punishment for the wicked Symbolized by the altar fire: which is kept burning all night - thus, the altar makes atonement for the souls of the Tsaddiqim. and consumes harmful ketpat.

All judgments the Altar fire - cleanses the mouth of begin w fire yeshayhu. (Isaiah) 6:6. Seraph - a burning minister for Malak. - may be associated w fire

1. Purification

2. Punishment

Ministers - a flaming fire (Malakim)

sh to bathe in a river of purified fire  
Fire - Sparks from the wheels the Seraphim - chayot -

7119-711 - The River Dinur:

fire and sparks that remove the negativity of the soul. For the wicked, they can be consumed wholly. For the Tsaddiqim, they are purified, and elevated to higher levels of spirituality. They ascend into the higher levels of Gan Eden.

Cleansing in the river Dinur - The Tsaddiq is punished and purified. This restores one on the path of righteousness in Gan Eden, whereupon one is clothed w a new garment (spiritual body), of light.

at best time  
In ascending one must pass through fire. This is removal of negativity, purification and punishment.

1. Removal of negativity - all the works against spirituality - being drawn closer to G-d

2. Purification - those who have washed their garments in the river Pinur (fire).  
those who have purified and cleansed themselves in the river of fire purification

3. Punishment -  
a. for violation of the mitzvot.  
b. Rebellion against the Divine Presence.

those washed in fire are not so punished which is welcomed so one may have Divine fellowship

a. violation of mitzvot - means willful intentional violation - or refusal  
b. Rebellion against the Divine Presence, meaning turning away from the Divine Presence when it is drawing us closer to G-d.

Being led astray - knowingly and intentionally walking astray - for pleasure or rebellion.

**Fear!**

פחד  
pachad.  
יראה -  
awe

Judgment brings "fear." This fear is that one's punishment will be forever banished from the Divine Presence.

Amos 3:8. Lion's roar - Divine judgment. Thus, the lion's roar brings a quaking fear.

punishment  
Fear and punishment are chased - i.e. Divine mercy, for restoration

See Ramban Gen 15:17.

White fire  
 P'varim 33:2  
 fiery Law.  
 "Torah"

The wings of the chayot are wings of white fire - i.e. the white spaces of the Torah. - white spaces of the Torah are 16 Pa'at.

Pa'at - those who Diligent in Torah study - and the study of the Seven Sciences -

Seven Sciences related more to Malchut and Sophia - Creation - thus "laws" of creation. P'?

- Seven Sciences.
1. Grammar
  2. Rhetoric
  3. Logic
  4. Math
  5. Geometry
  6. Harmony / music
  7. Astronomy

The "white" parchment represents the Oral Torah. "Black Line" The Written Revealed Torah.  
A Talmid is white parchment - Black fire = a Hakham.

History. Spiritual language - i.e. specifically spiritual history, history of spirituality!  
 spiritual history is encoded w prophetic tikun.

Seven Shapes of human form.

1. Hair - connection to Hokhmah
2. forehead
3. eyes
4. face
5. Lips
6. hand print
7. ears.

white fire

shine or  
glitters

the soul of the Torah.

1. Sofot will shine - like the stars.  
Those who enter Gan Eden can see the shining of vowel points of the Torah.
2. The Torah is decorated with shades of fire.  
Colors - white - red, green and black.  
- white on white - Deep Ra'at - So'od
3. The Neshama moves the letters.  
Neshamah moves over the letters -  
i.e. in reading.

When we begin to understand - know the Torah's message it begins to "shine" - illuminate

4. The Ruach - The Sotfot shine in the eyes of those who read, with intention in understanding.

5. The Nefesh - the body (form) of the letters partner with the body of the reader.

The fires - white - parchment and Black represent the energy of the Torah.

the five lights of the soul.

1. Nefesh
2. Ruach
3. Neshamah
4. Chayah
5. Yechidah



Perhaps the Torah portion of our mission.

Why: the skin of the body of a Tsaddiq reflects the letters of the Torah on his body-skin.

thus, the body-coats of skin was created with the letters of the Torah (coats of skin - garments w the Torah written on them.)

This was the essential job of Adam, who wore the lower seven as a garment.

The purpose of Pa'at is to unite the right and left columns, and bring the upper spiritual light down to the lower physical world - through the radiation of the Shekinah.

We must struggle to be pure so we merit possession of the light of creation.

SN: The G-dly persona of 're (shabbai) masters the world of Hohn. See Gen 1:2 - Thus, The Ruach Elohim - i.e. Mashiach GR 2:4 is the spirit of El Shabbai.

Black fire: Letters - Black. The text itself.

White fire: interpretations - comments.

Jobel: the G-d Absorbing text.

and extended dialogue, i.e. in creation the thing said but not recorded.

Gen 1. G-d the Absorbing text.

the organization of chaotic matter - what tool is used dissolve chaotic matter?

If not the Torah then what?  
Presheet 1:2. The tool for resolving the matter issue may be the Torah in the hand-mouth of Mashiach. cf. Gen 2:19

God looked into the Torah and created the cosmos.

white fire

Torah in the mouth of Mashiach could be the transformative power for structuring the chaos.

The Hebrew language is a "divine" (G-dly) language and therefore capable of all possible transformations.

The creation of Hebrew letters used in the creative process were supposed to be "hewn from primordial air" - (Rupach). In this case the Hebrew (primordial) letters antedated the creative process and were used as a tool of creation. This naturally assumes the pre-existence of the Hebrew tongue, letters and writing.

Primordial Torah: If the "Torah" was used, real in in the process of creation the materials used in its (the Torah's) creation must be of some other divine creation.

These materials, thus, the materials - "white fire" and are spiritual in "Black fire" describe primordial essence, and materials that antedate a material spiritual tools cosmos.  
used in creation.

Therefore these materials have their origin in the upper realms of the Divine. See HPH. l. k' i.e. Atzilut or Briah: proceeding from "Emergence" to an eventual "Creation" but not yet in the world of physical creation.